

history of the dynasty would eventually be compiled. Then there was a department charged with the instruction of the heir apparent. During most of the Ching, however, positions in it were purely honorary sinecures, since very infrequently was the public appointment of a successor to the throne made until the death of the Emperor. The list of relatively minor bureaus included one on sacrificial worship (for the dead), one on state ceremonies (for the living), another in charge of formal official banquets, an imperial college (whose students were in preparation for the civil service), and the Imperial Board of Astronomy (connected with the Board of Rites).

The government issued an official publication, the *Ching Pao*—usually called by foreigners the Peking Gazette—in which such documents as decrees and memorials were reproduced. The *Ching Pao* circulated among high officials throughout the Empire and was widely reprinted, in full or abridged form, on private initiative, for more popular distribution.

This structure at the imperial capital had strong similarities, in its general subdivision of functions among specialized boards and its central councils of state, to monarchical states in the Occident. However, some striking and significant differences must be noted. Among these were the absence of any provision for a voice in the government by elected delegates of the more influential classes, and the complete lack of any foreign office for the conduct of intercourse with nations of equal rank. At least one recognized means existed by which members of the most powerful group, that of the scholar-officials, could bring pressure to bear—memorializing the throne. Often it was very effective. Yet it differed decidedly from the device which had been evolved

in Western
Europe during the course of centuries—that of a
body such as
Parliament or the Estates General, representing
the weightiest
and most vocal groups in the realm, and recruited
in part or in
whole by election. The absence of a ministry of
foreign affairs
coordinate in dignity with the other major central
boards was, as
has been suggested, but one evidence of a basic
conviction con-
cerning the nature of the Chinese state. Mankind
was conceived
of as forming a political as well as a cultural unit.
It was known
that some civilized as well as some barbarous
peoples had not
acknowledged that ideal. However, in spite of
experience which